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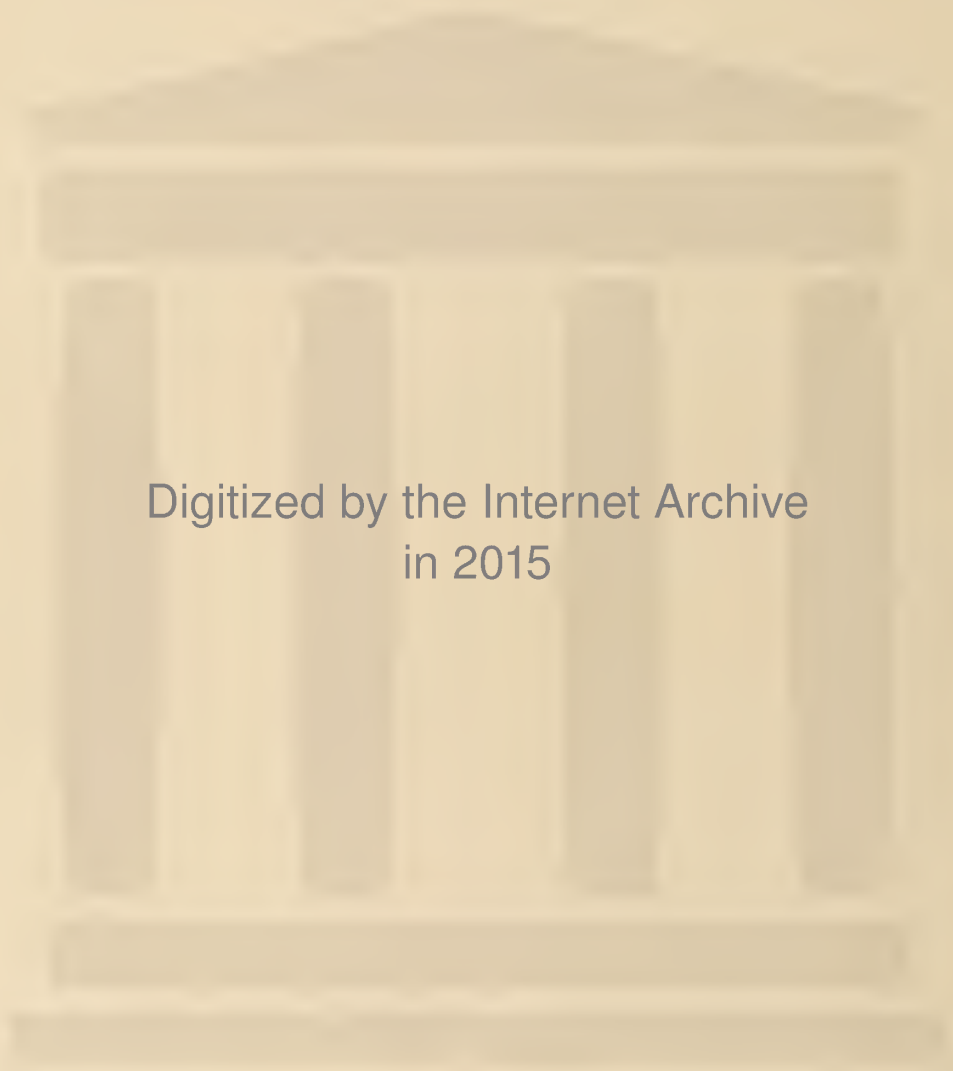
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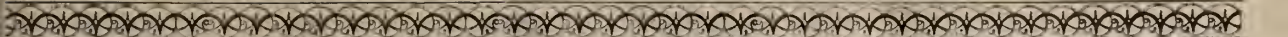
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VOL. I.

JULY, 1888.

No. 7.



# BRAZILIAN MISSIONS.

A

## MONTHLY BULLETIN

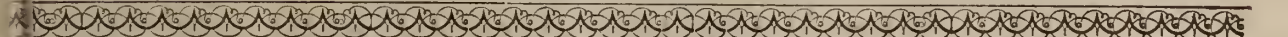
OF

### MISSIONARY INTELLIGENCE.

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**BEWARE OF IMITATIONS.**

# Brazilian Missions.

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VOL. I.

BROOKLYN, N. Y., JULY, 1888.

No. 7.

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IT is rumored on high authority that a member of one of our evangelical congregations, a government official of high standing, is soon to be appointed governor of the Province of Santa Catharina. This will be the first time a Protestant has received so high an honor at the hands of the Imperial Government.

Santa Catharina is two and a half times larger than the State of New Jersey, and nine times as large as Delaware. Its population is slightly larger than that of the latter State. *It has no preacher of the gospel.*

The present time would seem highly favorable to its evangelization. Is there no preacher in New Jersey or Delaware, or elsewhere, who feels that the facts stated constitute a "call," and a loud one, for him?

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THE Arab pedlars, whose immigration has already been referred to, have greatly injured the trade of the country shop-keepers, who find the people fail to buy small articles at exorbitant prices, when they are brought to the door for half the money. To this fact may be referred, we think, a general uprising against them. In various interior towns of Sao Paulo, they have been driven away. The liberal spirit of the Government, and an intense desire to attract foreign immigrants, has led to

prompt action on the part of the Minister of Justice. In answer to petitions received, requesting protection in their personal and commercial rights, he sends official orders to the governor of the province to do all in his power to secure the Arabs in the pursuit of their business, and the liberty of their persons, so long as they infringe no laws of the Empire.

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THE ease and the celerity with which the unconditional abolition of slavery has been effected in Brazil is truly marvelous.

The new ministry presented its project of emancipation to the Legislative Assembly upon the 8th of May. It passed its final reading in the lower Chamber on the 10th, and was adopted in the Senate at a special meeting held upon the 13th. The Princess Regent came down from Petropolis to the city palace upon the afternoon of the same day for the purpose of approving the act. She immediately signed the engrossed copy of the law with a pen richly set with diamonds, which had been provided for the occasion by a popular subscription.

The decree has been received with great demonstration of joy in the capital and throughout the Empire.

While the bill was under discussion great crowds attended the sessions of the Assembly; and, upon



its final passage, the streets of Rio were gaily decorated with flags and flowers. Processions with banners and music paraded the streets, giving loud *vivas* for liberty, the imperial family, and the Emancipation leaders.

That this bitterly contested question should have been settled so peacefully, and that abolition should have been welcomed with such enthusiastic demonstrations, is in the highest degree creditable to the Government and the people of Brazil.

IN a private letter, the Rev. Dr. Blackford writes as follows :

"Brazil is free! as you doubtless know ere this. It is God's doing, and praised be His name. It is but the prelude to other no less important changes. Would that our church could take in the importance of the occasion, and improve the opportunity for evangelizing the land *now*! M — is broken down; D — is much worn out. His term expires a year hence. L. and K. each hold an entire province, where the work has expanded beyond the possibility of any one man's care. Bahia has one "Screw," and Rio Grande is left desolate. Every occupied field pleads earnestly for more laborers, and not a word of hope or encouragement from the *Board*. What does it mean?"

SAYS the Rev. E. Lane, writing from Campinas, May 22, 1888 :

"How wonderful are the ways of God! Slavery was extinguished the other day, and now crowds of poor blacks, as ignorant and brutal as when they were stolen from their native land, are all around us, and no one to preach to them. Men of their own race, I am convinced,

can do more for them than we pale-faces can. . . .

"Revolutions never go backward. This country is now fairly in motion. The political parties are re-forming, and it is evident that the trend of things is to wrest from the central government its absolute control over the Provinces. 'One of the principles essential to any reform'—say the political chiefs—'is to abolish the union between Church and state.'"

Into this ferment of thought, and for its guidance to a happy issue, the Church of Christ must throw the salt of His word with a zeal proportionate to the issues involved. Now is the time for advance all along the lines we have thrown out.

MR. F. SPAETH, of Texas, has written to the Central Society for Promoting Immigration in Brazil, asking whether land suitable for the cultivation of cotton and sugar can be obtained in central or southern Brazil, on which to establish a colony of negro emigrants from the United States.

It does not appear what answer the Society gives, but the *Rio News* takes decided ground against the scheme. Its editorial, in which the impracticability of the proposed colonization is clearly shown, concludes as follows :

"The American negro is an admirable laborer, and, as a rule, a good citizen. In many respects, however, he is totally unfitted to cope with the difficulties which he will encounter in this country. He makes a very poor pioneer, and he lacks fortitude and self-reliance in adversity. Should he come here and find things differ-



ent from what he expected, and find himself deprived of the resources which are at his disposal in the United States, he will become one of the most despondent and helpless of beings. Ignorant of the language, laws, and customs of the country, five thousand miles from home and friends, shut out from all chances of bettering his condition by the difficulties of travel and absence of familiar industries, he will have but one recourse left—public aid. Add to this the important considerations, to him, that his religious faith is frequently an object of derision and persecution in this country; that he will have no church organizations except what he can create for himself, or induce the people of the United States, with whom he wants nothing more to do, to establish for him; that the churches which he may be able to build are prohibited from having steeples and bells; that no public schools exist, except those under Roman Catholic influences, where the catechism of that Church is customarily taught—and we shall have more than enough to make him miserable and discontented from the very outset. The inevitable result will be that the Government of the United States will have to send after him and take him home again—pauperized, broken-spirited, and hopelessly demoralized.”

#### BANNS OF MARRIAGE.

THE following were proclaimed in the Academy of Music, in the City of Brotherly Love, during the Centennial celebration on the 24th of May, in which both General Assemblies took part. They followed the discourse of Dr. Cuyler, on the *History of Presbyterianism*, and fittingly preceded that of Dr. Witherspoon, on *The Work of Presbyterianism for the Future*. The delegate from the Presbytery of Rio de Janeiro, stand-

ing between Rev. Dr. J. J. Bullock and the Rev. J. T. Smith, D. D., said:

“By courtesy of the Moderator of the Presbyterian Church in the United States, and under the patronage of the retiring moderator of the Presbyterian Church in the United States of America, I am allowed to proclaim the banns of marriage between the Presbytery of Rio de Janeiro and that of Campinas and Minas :

“Querem casar - se : *O Presbyterio de Rio de Janeiro*, filho legitimo da Assembleia - Geral da Igreja Presbyteriana nos Estados Unidos da America, nascido na Imperial cidade de S. Paulo, Brazil, S. A., em Anno Domini, 1866; e o *Presbyterio de Campinas e Minas* filha legitima da Igreja Presbyteriana dos Estados Unidos. Se alguem souber de motivo justo ou impedimento legal pelo qualeste casamento nao deve ter lugar, tem obrigaçao de participar de outra sorte celebrar-se ha o casamento segundo á lei.”

The plain English of which is :

“The Presbytery of Rio de Janeiro, legitimate child of the General Assembly of the Presbyterian Church in the U. S. of America, born in the Imperial City of Sao Paulo, Brazil, in 1866, A. D., and the Presbytery of Campinas and Minas, legitimate child of the General Assembly of the Presbyterian Church, in the U. S., wish to be joined in holy wedlock.

“If any one knows of any just motive or legal impediment by which this marriage should not take place, he is under obligation to communicate it ; otherwise, the marriage will be celebrated according to law.”

A second proclamation was made

in the city of Baltimore, June 28, in the presence of the General Assembly, South, in the Franklin Street Church. No impediment having appeared, it is allowed to these children of the Church, north and south, to proceed with their nuptials, which are marked to be celebrated during the sessions of the Presbytery of Rio de Janeiro, convened for August 30, 1888.

The invitation to be present is general to all whom it may concern. It is pleasant to record in these pages the following resolutions of the General Assembly in Philadelphia, anent this matter :

" *Be it resolved*, That a committee of seven ministers and three elders, with power to fill vacancies, be appointed to attend the annual sessions of the Presbytery of Rio de Janeiro, on the last Thursday of August, of this year, to serve as advisory counsel to our brethren at the organization of the Synod of Brazil, the future General Assembly of that great Empire."

The Rev. W. C. Cattell, D. D., was constituted Chairman of this committee ; the other members were announced on the closing day of the sessions : Rev. Drs. Moore, Craven, Mitchell, Niles, Kempshall, and Dickey ; and Elders, Silas B. Brownell, John H. Converse, and Judge Breckenridge.

The presence of these brethren, or of any one of them, and others who may be substituted for them, will be of great encouragement in itself, and cannot fail to redound in benefit to the work in Brazil, through their testimony to the Church on their return.

Referring to this union, the Rev. Dr. M. H. Houston, Secretary of the Board of Foreign Missions of the Southern Church, writing to Mr. Chamberlain, says : " Our General Assembly did not appoint a committee to attend the organization of the Synod of Brazil. This was not because of any lack of interest in the unification of the Presbyterian Church in Brazil. The General Assembly of last year in St. Louis, as you perhaps know, passed a resolution approving of the missionaries under its care in Brazil combining with the missionaries of your church and the native Christians, to form the Synod. But I presume that the feeling of the Assembly was that a Church so limited in men and means as ours could not well afford to send a committee so great a distance ; so no committee was appointed." We sincerely hope that although no formal committee of the Assembly was nominated, the Lord will put it in the heart of some steward of His to assume the expense of sending out the good Secretary or some other representative of the Southern Church.

The *Finance* sails from New York, Aug. 1. Her schedule is arranged as if to suit the convenience of those who wish to be present at the organization of the *Synod of Brazil*. She is due at Rio, Aug. 28. The Presbytery of Rio meets on the 30th, and the organization of the Synod will probably be effected early in Sept. The 8th of Sept. is the day indicated for the return of the *Finance*, due in New York, Sept. 30. The round trip costs \$275.00. Friends wishing to get a bird's-eye view of the Lord's

work in Brazil, will on this occasion be able to meet all the forces of the Presbyterian Church represented by her ministers and elders. The season being winter south of the Equator, is the most propitious for the journey, which is one of the most delightful to be found on the high seas. We wish that the *Finance's* comfortable quarters for sixty first-class passengers might fill with those who "seek the good of Jerusalem." G. W. C.

### A PROTESTANT FUNERAL.

WITH many, one of the chief obstacles to the acceptance of the gospel, strange as it may seem, is the thought that they will be refused burial in consecrated ground. Till the Protestants acquire numbers, and ability to provide a burial-place of their own, this means a grave by the roadside or in the jungle.

Wishing to encourage immigration from Protestant lands in Europe, in 1872 the Imperial Government decreed that in all public cemeteries thereafter constructed, a portion should be reserved for "acatholics"; and that in existing cemeteries the priest should "unbless" sufficient space for those not of the State religion.

Mr. Kolb, soon after going to Larangeiras, was called on to conduct the funeral of the first believer who had died. He wrote as follows:

"Arriving here, we found a very sick man awaiting us. He had given himself to Jesus, and was very anxious to profess his faith. In time past he had violently opposed the gospel-but, like Saul, was led to see his condition. After some days of conversa-

tion and instruction, he was received as a member of the Church. A week later he died. It was the first death among the Larangeiras believers.

"At once the question arose where he should be buried. It was the talk of the town. We sent a petition to the 'vigario,' asking permission to bury him in the cemetery, in accordance with the law of 1872.

"He replied that he had nothing to do with the matter. We then applied to the Treasurer of the Brotherhood, who, after seeing the law, gave the needed permit. The grave was dug, and the believer buried. What a cry there was! An old priest nearly went crazy, while some of the old women devotees stamped their feet in a fury of passion. Not only had the vile heretic been buried in their holy place, but the pastor and all his tribe had as free an entrance to the cemetery as any other. However, the tempest has passed, and we continue to enjoy our Heavenly Father's smiles."

### CAMPO LARGO, PARANA.

IN December, 1886, the Revs. G. W. Chamberlain and G. A. Landes were attacked by an angry mob at this point. Mr. Landes and a native convert were slightly injured. Prompt measures on the part of the Government have prevented a repetition of the disorders, while the rapid progress of the work make it evident that Satan had just cause to fear the downfall of his reign when he made so desperate an effort to prevent the entrance of the truth.

In the course of the fifteen months which have elapsed since the first



public confession of Christ, there have been *forty-three* adult baptisms, besides many children.

Mr. Landes writes in a private letter as follows of his recent trip :

"We returned last Tuesday from our visit of ten days to the believers at Itaqui, Campo Largo. We had quite a pleasant visit, and an interesting time, though we had but one single bedstead to accommodate eight persons, our whole household. The lack of furniture, however, was made up by the abundance of supplies furnished us for the physical man—chickens, sweet-potatoes, sweet-meats, and pine nuts by the peck flowed in on our boys and girls.

"Four more persons professed their faith, and ten children were baptized. They are going to build a church, and are already taking out lumber for that purpose. One member gives the land and timber in the forest, another the tiles, others work, and others money. It will be a cheap building, costing about \$300."

### A VISIT TO ESTANCIA.

BY REV. J. B. KOLB.

DURING the month of March we made a visit to this town, where never before a minister of the gospel had preached. We have had a friend there, who has been trying to live the gospel for some years. His house became our headquarters, where also we held our preaching services. Wednesday night we had our first service, which was pretty well attended. After the service we gave a number of tracts. The next day we visited different persons. One gentleman whom we visited, a lawyer, expressed a very hearty sympathy for the gospel. He attended our services. Another man, a cab-

inet-maker, showed much interest, but he is a very timid man, and fears the padres. I had a long talk with him, of which more hereafter. I met an old man of eighty years, Sr. Benjamin. He was a study—a man so aged, but with the spirit of a man of thirty. He was very earnest in his opposition to the Church of Rome, and equally friendly towards the gospel. We sought to lead him to Christ, with what result the future will declare. Thursday night our service was still better attended, good order prevailed, and many tracts were given. Friday we visited still more persons, amongst others the cabinet-maker mentioned. This day I found him in another state of mind. Said he, "Yesterday I left off all my devotions to the saints, in which I had been accustomed to spend an hour every day, and only directed my prayers to God, and after doing so, such a peace as I never knew of before filled my soul." He added, "It is all right now." He seemed so sincere and earnest. His wife was present during the conversation, and expressed much interest in the same good tidings of the gospel. This night, Friday, the attendance was greater than ever. Many tracts were given. It was the last service, as we had promised to return home on Saturday. Many asked us when we would return. Others asked, "Can not you come and live here and teach us the gospel," or, "Can you not send us some one?" This town is one of ten thousand inhabitants. It is a good centre for trade; is beautifully located, and healthy. The people seem well disposed. Many of the best men have a strong sympathy

for the gospel. The lawyer mentioned said to me, "I consider Protestantism as Christianity perfected."

Our prayer is that the Holy Spirit may quicken the seed planted, not only during our visit, but by others who have visited the same place, offering Bibles and good books. Oh, that the Lord of the harvest would send a laborer into this harvest-field!

#### HIGH CLASS CONVERSIONS.

IN Brazil, as elsewhere, it has been the common people who have heard the Word with gladness, and the missionaries have hitherto found their converts almost exclusively among the middle and lower classes. The fact that at last the gospel is entering in the upper social strata, would seem to indicate a long step ahead towards its final triumph. At all events, some very interesting conversions have recently occurred among the wealthier classes.

One of the most notable is that of a doctor, who left his home in Casa Branca, for a few months' stay in Caldas, because of his wife's poor health. He was there a guest in the house of a Brazilian gentleman, a member of our church. Most of the Brazilian doctors are unbelievers—quite without religion. This one was a rare exception, being a firm believer in the Romish Church, whose precepts he faithfully practiced.

He was much impressed by the family prayers, and the interest aroused thereby led to his reading the Bible for the first time in his life. He is a man of high intelligence and ardent nature, and the new study completely absorbed all the energies of his being. He soon found how

completely he had been deceived by those whose guidance in matters of religion he had always followed without hesitation or investigation.

The veil was lifted. Old delusions lost their power. The first Friday of his visit, he said to his host, "Well, I am forty years old, and I never ate meat on Friday, but I commence to-day." After three months of earnest and prayerful study of the Scriptures, under the faithful guidance of Rev. Miguel Torres, he and his wife were admitted to the church. Returning home—a year ago now—they were met with general persecution and contempt, but have been steadfast and faithful in their testimony and labors in the gospel.

#### EVANGELISTIC WORK IN MINAS.

WE are indebted to a friend for the privilege of translating the following incidents from letters of the Rev. Miguel Torres. The first occurred six years ago; the other two within a year.

##### A NECK CHARM.

"Back from a trip of twenty-six days, by roads good, bad, and indifferent, across mountains and hills, over brooks and rivers, now under a scorching sun, and now feeling chilly, it is a pleasure to write to a friend. My trip was a very successful one; successful beyond expectation. I preached nearly every one of the twenty-six days, performed one marriage, and celebrated the Lord's Supper three times.

"The eighth of April will always be for me a happy memory. The house of Lieut. Salles not holding the people, he hurriedly made a booth, covered with palm-leaves. Under this poetical shelter I held divine worship, and celebrated the Lord's Sup-

per, and, large and small, baptized twenty-four persons.

"One of those who professed his faith had once confessed to the friars, and had been received into the Brotherhood of the Heart of Jesus, and had received, as is the custom, a number of neck charms, each supposed to contain a relic or miraculous prayer.

"A Protestant neighbor asked leave to investigate them. 'No, I won't let you.' 'Why, what harm is there in seeing what is inside? I will sew it up again.' 'No, I don't want you to. The holy missionaries gave them to me.'

"But the other persisted, and, at last, they opened one of the charms, and found within—a *playing card*! Disappointed, and a little angry, he tore off and threw away all he wore on his neck."

#### PERSECUTION.

"I have already made two trips since Presbytery. On the last I received one man, and baptized two children. This man who made profession of his faith, before doing so told me that his father-in-law, a fanatic, had sent him word that if he profess he will drive him off from his lands on which he is living. 'And what will you do?' I asked. 'I want to join the church at once. I have already sent word to my father-in-law that if, after my profession, he wishes me to leave his lands, I will do so without its being necessary to drive me out. I and my family will leave, singing hymns as we go.'

#### SAVED FROM ATTACK.

"REV. CAETANO MOGUEIRA has just started on his return to Cabo Verde, after a six days' visit with us. The Lord's work is progressing finely there.

"He told us a number of interesting incidents of his work. Among them, this: He started, not long since, with Sr. Antonio for the village of Sao Joaquim. By the way, his com-

panion became ill, and they had to return. Some days later they learned that many evil-minded persons had gathered in the entrance to the village to keep them out.

"A little while ago Sr. Caetano went to a fazenda, near this same village, and among his hearers was one who told him that, with pockets filled with stones, he had been one of those who had wanted to attack him on the other occasion."

#### SELLING A DAUGHTER.

THE following horrible story appeared in the Brazilian papers over a year ago, and was said to have occurred in the village of Sao Bento, province of Pernambuco. Its truth has not been contradicted, nor, sad to say, is it at all improbable:

"A father sold his own daughter, still a maiden, in the springtime of beauty, receiving in payment for her \$500 in money, 40 heifers and 6 mares. The purchaser was a priest, who, as soon as he had concluded the bargain, fled by the railroad, taking the unhappy girl far from her home to his own den. Her mother tried to commit suicide, in despair, when she heard of her husband's infamous proceeding."

### Brazilian Missions.

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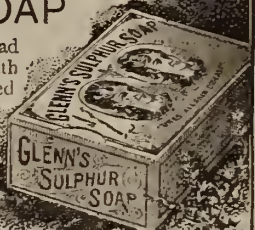
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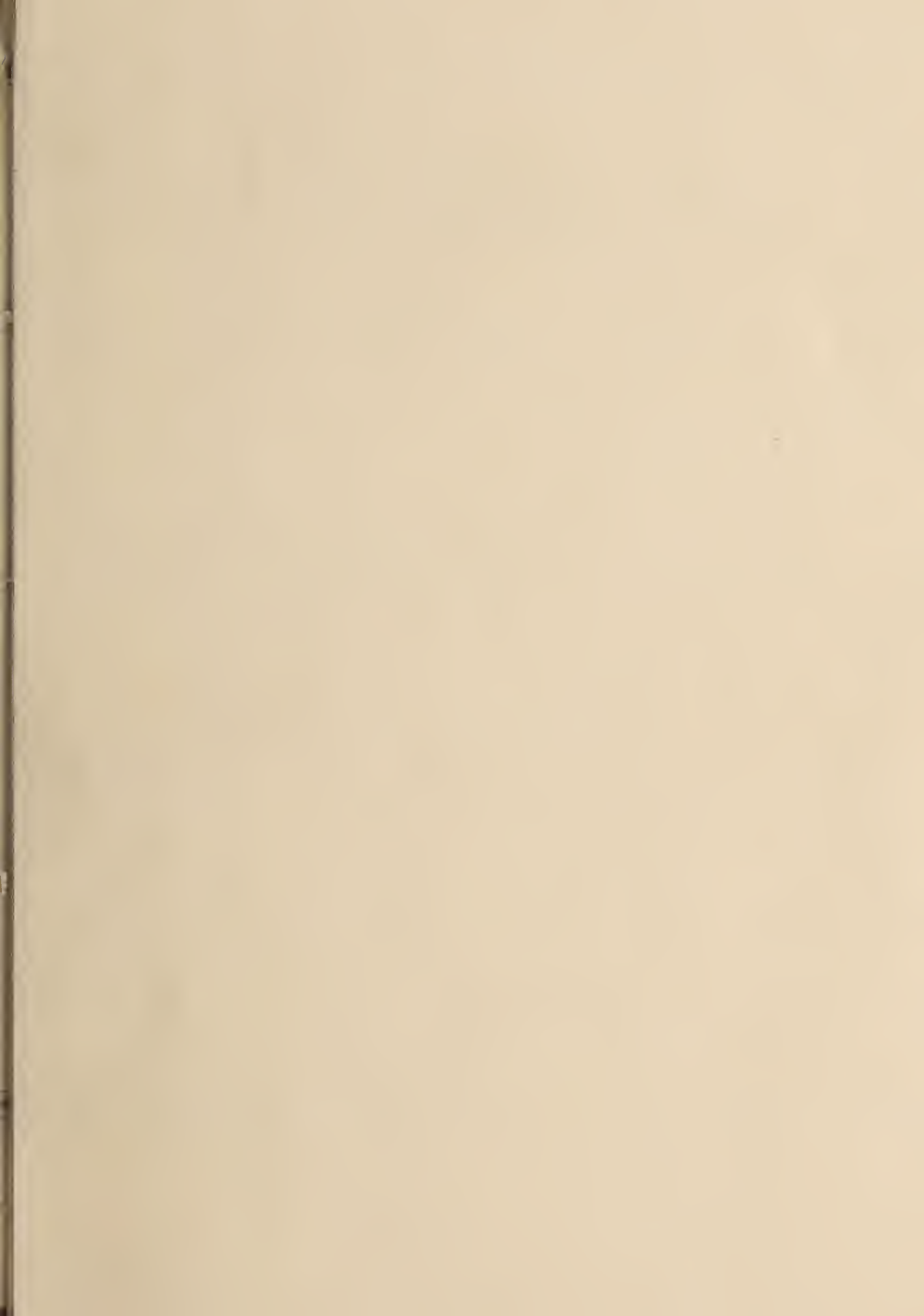
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